

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJÁB,

NORTH-WESTERN PROVINCES,

ODDH, CENTRAL PROVINCES, CENTRAL INDIA, AND RAJPUTANA,

Received up to 30th November, 1882.

GENERAL ADMINISTRATION.

The *Anjuman-i-Panjáb* (Láhore) of the 22nd November

Circulation,
425 copies.

The inaugural convoca-
tion of the Panjáb Uni-
versity.

publishes an account of the proceed-
ings of the inaugural convocation of
the Panjáb University held on the
18th November. The editor also refers to the handsome con-
tributions made by the different native chiefs of the Panjáb
for the support of the University, congratulates Dr. Leitner
on the success of his exertions, and remarks that his memory
will be always cherished with gratitude by the present and
future generations of Panjábis. (The *Koh-i-Núr* of the 22nd
November has also published an account of the proceedings
of the convocation.)

A correspondent of the *Akhbár-i-Ám* (Láhore) of the 25th

Circulation,
1,800 copies.

The appointment of a
Native Judge to the Pan-
jáb Chief Court.

November, referring to the appoint-
ment of two additional Judges to the
Lahore Chief Court, urges that one
of two new Judges should be a native. There are several
natives in the province, such as Pandit Rám Náráyan, Babu

Prasann Rae, Babu P. C. Chatarji, &c., pleaders of the Chief Court, who are perfectly qualified for the post. They are by no means inferior to Mr. Mahmúd, who has been elevated to the Bench of the Allahábád High Court, in point of legal knowledge and education, while they are more experienced than he. An objection may be made in case of Babu Prasann Rae and Babu P. C. Chatarji on the score of race, but Pandit Rám Náráyan is a Panjábí in every sense of the term. Some men accuse Government of partiality to Musalmáns. A Muhammadan has been lately appointed a Judge of the Allahábád High Court, and if in the Panjáb the Government bestows the same honour on a Hindú, this would show that merit, and not race, is the chief consideration with Government in selecting men for the public service. It would seem that two European officers have already been nominated for the posts in question. According to the *Tribune* one of the nominees is a man who, if he were asked in private whether he considered himself fit for a High Court Judgeship, would readily answer in the negative.

The same paper of the 22nd November publishes an article communicated by a correspondent

The editor of the *Akhbár-i-Ám* not invited to the convocation of the Panjáb University.

who calls himself "Weather-cock."

The writer, addressing the editor, says that the latter opposed the raising of the Panjáb University College to the status of a University, and the result is that he was not invited by Dr. Leitner to the convocation of the University like some other editors. Dr. Leitner is not an Englishman, and cannot tolerate any hostile criticism of his acts. He is a lover of flattery. Munshi Har Sukh Rae, the proprietor of the *Koh-i-Nár*, too, severely criticised the conduct of Dr. Leitner at first. But as he is a shrewd and experienced man, he soon perceived the unwisdom of his policy and at once changed front. The editor of the *Akhbár-i-Ám* used to say that as the University was a public institution, Dr. Leitner could not exclude any man from the convocation

through private spite, especially in the time of Sir Charles Aitchison and Lord Ripon. But now he must have been convinced how far he had been mistaken.

In commenting on the above communication the editor remarks that he does not fear the displeasure of Dr. Leitner, but only cares to conscientiously and faithfully perform his duty as a journalist. He has suffered nothing from his non-invitation to the convocation by Dr. Leitner. Nothing could be more honourable to a journalist than a conviction on the part of the public that he is always ready to sacrifice his private interests to public-interests. As regards Sir Charles Aitchison, the editor has no hesitation in saying that he is a conscientious and a perfect gentleman. The editor has had the honor of a personal interview with him. He received the editor with honor and talked freely to him. He advised him to make his conscience his guide, and to refrain equally from flattering and traducing any man. In fact, he told the editor in so many words that the office of editor was higher even than that of Lieutenant-Governor, because the latter had only to look to the interests of the people, while the former has to assist both the people and the Government with his advice.

The *Almorah Akhbār* of the 20th November publishes a brief review of the memorandum which the Mahārājā of Travankor has sent to the Governor of Madras in favour of

Circulation,
80 copies.

The Mahārājā of Travankor's memorandum on high education.

high education and expresses its concurrence with the views of the Mahārājā. The Mahārājā has conclusively proved that there is no hostility or antagonism between high education and elementary education, as is thought in some quarters, and that it is equally the duty of the Government to provide both these kinds of education for the people. It is evident from Dr. Hunter's speeches that high education has nothing to fear from the Education Commission, and now we anxiously await the decision of the question of education by Lord Ripon.

The same paper is glad to state that Sir Alfred Lyall is inclined to increase the pay of teachers in halkabandi schools. In his review of the Director's Educational Report for the last year the Lieutenant-Governor says that the pay of the teachers in question is very small, and that suitable increases should be given to them. He is justly of opinion that, if a school is not appreciated by the people and the attendance is small, it should be altogether closed, but that it is not wise to reduce the pay of a teacher on account of small attendance.

The same paper of the 27th November publishes a Hindi translation of Mr. Hume's letter on local self-government. local self-government which appeared in the *Pioneer* of the 4th November, and remarks that the letter deserves to be carefully studied by every intelligent native. The natives should zealously take up this noble scheme in hand. They should bear in mind that if it fails through their fault, they will have to wait for many, many years before any such concession is again granted to them. In fact, "Now or never" should be their motto.

Circulation,
200 copies.

The *Hindī Pradīp* (Allahabad) for November states that at present natives are jubilant over Lord Ripon's local self-government scheme in all parts of the country, but they must remember that almost all subordinate officers are opposed to the measure. When Lord Ripon's term of office expires, and he returns home, they will again have to deal with the same subordinate officers. No one can guarantee that our next Viceroy will be a just and good-intentioned man like His Lordship. Moreover, the Viceroy can do but little in any matter without the hearty co-operation of local Governments and other subordinate officers. Putting aside the local self-government scheme, which is calculated to transfer the management of comparatively large revenues to local bodies, and in regard to the execution of which it may justly be said that the greater the care

and caution exercised by local Governments the better, it is doubtful how far even the lesser scheme about the giving of greater publicity to legislative measures will be successful. The Government of India is of opinion that vernacular translations of Bills should be made and widely circulated in order to ascertain public opinion. The translations are to be made in that form of the vernacular which is free from difficult Arabic and Persian words and will be intelligible to all classes of the people. But the Government has by a mistake given the name of Urdú to that language in its Resolution on the subject. That language should have been properly called Hindí and not Urdú. If the task of the preparation of these so-called Urdú translations is entrusted to Arabic and Persian scholars, who are so very fond of using big Arabic and Persian terms, the translations would not be understood by the native public in general. While speaking of this subject, we cannot help saying that the mere giving of greater publicity to legislative measures will be of little use until the court language is changed. It is really a great anomaly that the proceedings of Indian courts should be conducted in the character and language of Persia. Litigants have to prosecute suits of large value and have to spend thousands of rupees in prosecuting them, while they themselves are unable to read a single paper connected with the suits. Moreover, primary education will not advance much until the use of the Hindí character and language is introduced in courts. It is the duty of District Judges and Magistrates to press these things on the attention of Government. But the misfortune is that, as they have themselves acquired a smattering of Urdú, they are naturally averse to a change of the court language. They look to their own convenience and do not care at all for the people.

The *Kavivachan Sudhâ* (Benares) of the 20th November, 1911, in continuation of the remarks made by it in its previous issues on the new
 The Hindí Wills Act. Circulation, 311 copies.

Hindú Wills Act (*vide* page 745 of the Selections from vernacular newspapers for the week ending the 9th November, 1882), observes that, in the first place, it would seem that the Government is under the impression that the Hindú law does not provide for the execution of wills. Secondly, according to the new law a child, who is still unborn, cannot be appointed an heir.* Thirdly, a Hindú could at the time of the marriage of his daughter declare her son, who might be born, his heir. But this custom too will be stopped by the new law. There may be no provisions in the existing texts of the Hindú law, as alleged by Government, about the execution of wills and the recognition of an unborn child and the daughter's son as heirs, but these customs must have been originally based on some text in the Hindú law. It is well known that the Muhammadans largely destroyed the books of the Hindús, and it would not be unreasonable to assume that the existing editions of Hindú law books are not complete.

Circulation,
620 copies.

The *Oudh Akhbár* (Lucknow) of the 28th November, referring to the remarks made by the *Pioneer* in its issue of the 25th idem on the subject of the employment of native graduates in the public service, highly approves of those remarks and adds that the admission of graduates to the subordinate judicial and executive services would increase the efficiency of administration and also tend to encourage the spread of high education. We cannot too often repeat the words of Lord Macaulay, that the furtherance of the best interests of India chiefly depends on those native youths who have received a sound English education. We do not mean that any injury should be done to present incumbents for the sake of graduates, but that in future the latter should be preferred to others, who have acquired only a smattering of English, for the posts in question

* In the original the editor uses the term *wasi* (executor) throughout, but he obviously means an heir or legatee and not executor.

Of the 712 men who have graduated at the Calcutta University since its establishment, only 71 men have been fortunate enough to obtain Extra Assistant Commissionerships and Deputy Collectorships. Obviously this is not a satisfactory state of things.

The *Bhārat Bandhu* (Aligarh) of the 24th November makes the following remarks on the question of local self-government :—

Circulation,
125 copies.

“Our present rulers, unlike other conquerors, are actuated by noble motives in their dealings with those whom they govern. Though the interests of the rulers and the ruled cannot always be quite identical, yet they do not, in the present case, clash with each other. On this point mainly depends the prosperity and future development of the country.

“Now, India being one of the greatest dependencies of England, it is for the advantage of England as well as for the advantage of India that her interests should never be lost sight of, and that her sons should not be made to remain wholly dependent upon their guardians for a longer time than it is absolutely necessary. For this reason it has been the object of every enlightened British ruler to govern the country for the good of the people. Various means have been devised, various laws promulgated, various expedients tried, most of which, though not all, have more or less proved that England is sensible of her duties to India and of the heavy responsibility towards the conquered nation. Evidences of this fact are to be met with everywhere. You are in a city and there is security of life and property; you go abroad and no dangers beset you; you have a grievance and it can be readily redressed. But with all this, India is just emerging from her infancy. It is, therefore, absolutely necessary that her sons should be taught lessons of *self-help*. The best practical way of compassing the object in view is to give them a share in the management of their public affairs.

This is the object which the *local self-government* scheme aims at. But then comes the question, how is this to be secured? Well, it can be best secured by suitably choosing men willing and able to perform duties that may be entrusted to them. As in this country opulence and ignorance are almost inseparable companions, rich men will neither be found willing nor able to answer the purpose. The only class of men best suited to the task is that which knows best the state of the country and which also knows how to undertake the management of affairs, not in the old way, but according to the standard of Western civilization. This class of persons is to be found among the English educated native gentlemen who have been sadly shut out from the local boards simply, one might say, to defeat the object aimed at. There will no doubt come forward men to find fault with the above-named class ; but the defect for which they are blamed is the one that is necessary for the success of the scheme. We need hardly say that the drawback to their being enlisted in local boards is their independence of spirit and their aversion to the easy-going *jo hukam* system. It is on this account that they have been excluded from what it is their duty to perform. They are in every respect representatives of the community. Those that are bred in a country know its requirements better than those who are, to all intents and purposes, strangers in the land. If the Government really wants to confer the great boon of self-government on the people, it is indispensably necessary that independent and public-spirited men should be appointed members of local boards and committees, for, otherwise, the thing will be a mere sham.

"Again, it is quite idle to say that the people do not want this boon. It is simply to say, in other words that they do not want to raise themselves higher in the scale of civilization."

Circulation,
210 copies.

The article, headed "Come and let us drive the English out from India" is continued in the *Delhi Punch* (Láhere) of the 22nd

The expulsion of the English from India.

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November (*vide* the Selections from vernacular newspapers for the week ending the 23rd November, page 781). Shádán proceeds to say :—The Maulvi and the Mirza, in referring to Englishmen in their speeches, almost always called them foreigners. Nothing could be more improper than to apply such a term to them. Supposing they are foreigners, should we hate them simply as such? On the contrary, we ought to be the more grateful to them, because, although they are foreigners, they have bestowed so many benefits on us. British rule in this country may be said to date from 1757, when the battle of Plassey was fought. It is surprising that although Englishmen have ruled over us for more than a century, we should regard them as foreigners. Do our countrymen mean that we should again place the descendants of the Mughal emperors on the throne? Were not the Mughals foreigners, and was not their rule more oppressive and tyrannical than the English? In fact, if Englishmen are foreigners, we, both Muhammadans and Hindûs, are also foreigners. Neither of us are, so to speak, the children of the soil. If one class of the community regarded another as foreigners, and endeavored to drive them out from the country, peace would be at an end.

The same paper states :—We were hitherto under the impression that the Press Commissioner's office had ceased to exist long ago. But all of a sudden a communication from that office has put in its appearance this week. It is a printed paper and contains in English the speeches of the Viceroy and some Members of his Council on the Agricultural Loans Bill. Was the Press Commissioner drunk at the time that he forwarded to us an *English* paper? He had better have shut it up in his wife's box. No communication had been received from him for a long time. Where was he all this time? Did he forget the existence of the Vernacular Press? He fattens on public money, but seems to do no work.

Circulation,
180 copies.

The *Panjáb Punch* (Láhere) of the 22nd November says:—Where should natives now seek an asylum? Should they bury themselves under ground or live high up in the skies? Lately, four European Railway employes seized a woman of the Kahar caste and violated her. They must have dishonoured many other women, but the women seem to have silently borne the injury through fear of public obloquy. The District and Sessions Judge, after making preliminary enquiries and being convinced of the guilt of the accused, has committed them to the High Court for trial. We are afraid that such misconduct on the part of Europeans is sure to lead to very serious consequences some day. Europeans are allowed to kill natives with impunity, but perhaps the latter will not be able to silently bear the dishonour of their women. The High Court should inflict severe punishment on the four European railway servants in question in order to deter others from committing such a heinous offence. (The Saháranpur correspondent of the *Panjáb Akhbár* of the 15th November, referring to the above case, urges that the accused should not only be sentenced to imprisonment, but should be also caned).

The same paper states that new Civilians, at the time of their first arrival in India, are raw and inexperienced youths, being only 21 years old at the time, but they are here at once made, so to speak, petty kings. Far from having any sympathy with the people, they regard them as barbarians and freely abuse and beat them. It would be a good thing if no Civilian were sent out to this country until he has been employed for three years in the public service at home.

The *Reformer* (Láhere) of the 30th November publishes an article communicated by a Hindú schoolmaster employed in the Rohtak district. The writer complains that Maulvi Nasir-ud-din, Deputy Inspector

Circulation,
750 copies.

The alleged misconduct of the Deputy Inspector of Schools of Rohtak, Panjáb, towards Hindú schoolmasters.

of Schools in Rohtak, hates Hindú schoolmasters through race feeling and oppresses them in a variety of ways. If any of them sends a petition against him to the Inspector or the Director of Public Instruction, the Inspector or the Director, as the case may be, forwards it to the Deputy Commissioner for disposal, and he in turn calls for an explanation from the Deputy Inspector. The Deputy Inspector of course gives a one-sided version of the story, and then the petition is deposited, without an opportunity being given to the petitioner of refuting the statements of the Deputy Inspector. When Nasíru-l-dín has occasion to take his food at a school during his visit, he takes beef in order to wound the feelings of Hindú teachers. If any Hindú teacher objects to this, he has him punished, as for instance he had Pandit Shám Lál of the Sanpla school and Munshi Chiranji Lál of the Chhárá school dismissed, and Munshi Rámji Lál, headmaster of the Bahadargarh school, degraded and transferred for this very so-called offence. Lately, when the question of Hindí *versus* Urdú was being discussed in his presence, some words escaped from the mouth of the writer in favour of Hindí. This greatly incensed the Deputy Inspector. He had him fined Rs. 5, and has since become his bitter enemy. He generally gives promotion only to Musalmáns. Míhru-l-dín, who is an ignorant man, has been appointed headmaster of the middle school at Bádli and his pay increased from Rs. 10 to Rs. 20. Fatehu-'llah Khán of the Ásúda school, Mazhar Ali of the Hasangarh school, and Abdu-l-Rahmán of the Kharkhoda school have received rewards and promotion. The Deputy Inspector has also made it a rule not to admit natives of Rohtak to the educational service, but sends for men from other districts to fill up vacancies.

LOCAL.

The *Delhi Punch* (Láhere) of the 22nd November complains that thefts are frequent at Firozpur, and that thieves appear to be assisted by the police themselves. To say nothing of other

Circulation,
210 copies.

thefts, one has been lately committed at the house of Sardár Zulfiqár Khán, Extra Assistant Commissioner, and another at the house of the Deputy Commissioner's gardener who lived on the premises of the Deputy Commissioner's house.

Circulation,
850 copies.

The *Prayág Samáchar* (Allahábád) of the 27th November, in its local news column, states that The Muharram affray at Allahábád. it is to be regretted that even now the Muharram always proves a source of great anxiety to the Hindús. If any marriage is to take place in the family of a Hindú during the Muharram, he, through fear of the Musalmáns, asks the Brahmin to change the date of the marriage, if possible. If the Brahmin is unable to find any other auspicious day, he has to celebrate the marriage at his house in private without any music. The Musalmáns oppose Hindú processions, while they themselves prepare lofty banners, make *táziás* of tinfoil and paper of variegated and gaudy colours, play on large drums, put on fine clothes of green colour, and sing poems, called *marstiyás*, in honour of the anniversary of the death of Husain. All these things are indicative of rejoicing rather than of grief on the part of Muhammadans. But let this be as it may. The British Government has granted full religious liberty to all classes of the people, and therefore one class of the community is not justified in interfering with the religious affairs of another class. On the 20th November, during the late Muharram, a body of fanatic Musalmáns attacked a Bengali procession at Baruághát. The police did their best to prevent the outbreak, but the Musalmáns were deaf to all advice. Three or four Musalmans were wounded in the affray, one of whom lies on his death-bed. The police arrangements at the Colonelganj fair were good and the fair went off quietly.

The same paper of the 2nd October, in its local news column, stated that on the 28th September a Musalmán went to the shop of one Anandí Prasad at Pandaribá and asked for a pice's worth of salt. When the shop-

The editor of the *Prayág Samáchar* and the Magistrate of Allahábád.

keeper went inside the shop to fetch salt, the Musalmán took Rs. 2 from his shop and ran away. Some men pursued, but could not catch him. In the issue of the 27th November the editor says that he has lately received an English communication from the Magistrate, which contains an English translation of the above article and also the following remarks by the Magistrate:—"The news is incorrect. The shopkeeper did not report the matter to the police. When he was himself asked as to the truth of the news, he did not charge any man with stealing the money, but only said that he suspected that a stranger had stolen two rupees from his shop, but he was not sure whether the two rupees, supposed to have been stolen, were missing. The editor remarks that the news cannot be incorrect, simply because the shopkeeper did not report the matter to the police, and because he did not charge any man with the offence. The editor and some other men saw the shopkeeper pursuing the thief in the street with their own eyes. The fact is that the shopkeeper did not charge any particular man with the theft because he could not identify the thief, and he did not report the theft to the police because he thought that this would not only be quite useless, but would also put him to a great deal of inconvenience. The best way of ascertaining the truth of the news would be by making a local enquiry into the matter through some members of the Municipal Committee or the Hindú Samáj in the presence of the editor.

16	Atalga-i-Hind	... Lucknow.	Ditto	Weekly	... Muhammed Ali Khan.	22nd	...	...	...	150	..	..
17	Bihar Bandha	... Aligarh	Hindi-Eng-lish.	Ditto	... Totā Rām	24th	...	27th	..	125	..	..
18	Dabab-i-Qaisar	... Bareilly	Urdu	Ditto	... Thakur Prasad	25th	...	29th	..	225	..	..
19	Dabab-i-Sikandar	... Rampur	Ditto	Ditto	... Muhammad Husain,	27th	...	..	..	300	..	..
20	Dak Panch	... Lahore	Ditto	Ditto	... Fasil-din	22nd	...	26th	..	210	..	..
21	Groves Gazette	... Buland shahr.	Ditto	Ditto	... Gangā Sahāi	24th	...	27th	..	40	..	..
22	Gurmukhi Akbar	... Lahore	Gurmukhi	Ditto	... Gurmukh Singh	25th	...	30th	..	...	..	..
23	Hindi Pradip	... Allahabad	Hindi	Monthly	... Balkrishan Bhatt	1st	...	27th	..	200	..	..
24	Idam	... Meerut	Urdu	Weekly	... Alimu-l-Din	24th	...	26th	..	250	..	..
25	Jaipur Gazette	... Jaipur	Hindi-Urdu,	Bi-weekly	... Mahabir Prasad	22nd & 25th	...	26th & 28th respectively.	..	180	..	..
26	Jalwa-i-7ar	... Meerut	Urdu	Weekly	... Aneshi Lal	24th	...	26th	..	90	..	..
27	Jam-i-Jamshed	... Moradabad	Ditto	Ditto	... Jamshed Ali	26th	...	29th	..	150	..	..
28	Kandak	... Lucknow,	Ditto	Ditto	... Muhammad Yaqub,	27th	...	..	..	250	..	..
29	Kand Peterik	... Benares	Hindi-Urdu,	Ditto	... Lakshmi Shankar, M.A.	24th	...	27th	..	645 copies (including 588 copies taken by Govt.)	..	..
30	Kavi Vachan Sudha	... Delhi	Hindi	Ditto	... Chintamani Rao	26th	...	..	..	311 copies.	..	..
31	Khair Khosh-i-Aalam	... G u j r a n w ā l a.	Urdu	Ditto	... Mfr Hasan	24th	...	29th	..	110	..	..
32	Khair Khosh-i-Panjab.	... Lahore	Ditto	Ditto	... Brij Lal	..	...	27th	..	600	..	..
33	Koh-i-Nar	... Lahore	Ditto	Bi-weekly	... Jawwad Ali	22nd & 25th	...	24th & 27th respectively.	..	440 copies (including 60 copies taken by Govt.)	..	..
34	Lama-i-Nar	... Jaunpur	Ditto	Weekly	... Hafa Abdu-lah	19th	...	29th	..	50 copies.	..	..
35	Lawrence Gazette	... Meerut	Ditto	Ditto	... Abdul Samad Khan,	22nd	...	26th	..	209	..	..
36	Lytton Gazette	... Delhi	Ditto	Bi-monthly,	... Bulaqi Das	24th	...	27th	..	250	..	..
37	Madar Gazette	... Jodhpur	Hindi-Urdu,	Weekly	... Gobardhan Das	20th	...	24th	..	100	..	..
38	Mashr-i-Qaisar	... Lucknow,	Urdu	Ditto	... Ghulam Muhammad	28th	...	29th	..	175	..	..

List of papers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	NAME OF PUBLISHER.	DATE OF PAPER.	DATE OF RECEIPT.	CIRCULATION.
39	<i>Matha-i-Nar</i>	Cawnpore, ...	Urdu	Weekly	Nabi Bakhsh	Nov. 23rd	Nov. 28th	37 copies.
40	<i>Mazhar-i-Ziraat</i>	Meerut ...	Hindi-Urdu,	Monthly	Mugarrah Husain Khan.	" 24th	" 24th	821
41	<i>Mahr-i-Namroz</i>	Bijnor ...	Urdu	Weekly	Muhibu-llah	" 22nd	" 25th	100
41a	<i>Musid-i-Am</i>	Agra ...	Ditto	Tri-monthly,	Ahmad Khan	" 20th	" 24th	200
42	<i>Naiyar-i-Azim</i>	Moradabad	Ditto	Weekly	Amjad Ali	" 27th	" 29th	162
43	<i>Najmu-l-Akhar</i>	Etawah ..	Ditto	Ditto	Rahu-llah Khan	" 24th	" 26th	150
44	<i>Nasim-i-Agra</i>	Agra ..	Ditto	Ditto	Jamna Das	" 23rd	" 25th	300
45	<i>Nar Afshan</i>	Ludhiana,	Ditto	Ditto	Rev. E. M. Wherry,	" "	" "	593
46	<i>Nur-i-Budaun</i>	Budaun ...	Ditto	Ditto	Amjad Husain	" 24th	" 26th	...
47	<i>Naru-l-Anwar</i>	Cawnpore, ...	Ditto	Ditto	Muhammad Yaqub,	" 25th	" 25th	355
48	<i>Oudh Akhar</i>	Lucknow	Ditto	Daily	Sheo Prasad	" 24th to 29th	" 24th to 29th respectively.	620 copies (including 90 copies taken by Govt.)
49	<i>Oudh Punch</i>	Ditto ..	Ditto	Weekly	Sajjad Husain	21st	25th	524 copies.
50	<i>Panjabi Akhar</i>	Lahore ..	Ditto	Bi-weekly	Muhammad Azim	" 15th & 18th	" 27th	300
51	<i>Panyab Punch</i>	Ditto	Ditto	Weekly	Firozu-l-Din	" 8th & 22nd	" 38th	130
52	<i>Panyab Samachar</i>	Allahabad,	Hindi	Ditto	Dewaki Nandan	" 27th	" 27th	350
53	<i>Shahar-i-Hind</i>	Lahore ...	Urdu	Bi-weekly	Nadir Ali Shah	" 23rd & 27th	" 25th & 28th respectively	430
54	<i>Retn Prakash</i>	Ratlam ...	Hindi and Urdu.	Weekly	Muhammad Abdu-l-Haqq.	" 16th	" 27th	400
55	<i>Reformer</i>	Lahore ...	Urdu	Ditto	Nathu Ram	" 30th	" 30th	750
56	<i>Rahat Akhar</i>	Delhi ...	Ditto	Bi-monthly,	Mahab Nardia	" 24th	" 29th	140

57	<i>Riyazu-l-Akhar</i>	Gorakhpur	Ditto	Weekly	Nizam Ahmad	" 26th	" 28th	250
58	<i>Sabha Kapurthala</i>	Kapurthala	Ditto	Ditto	Sharfu-l-din	" 25th	" 27th	112
59	<i>Sadu-l-Akhar</i>	Bahawalpur.	Ditto	Ditto	Abdu-l-Quds	" 23rd	" 26th	400
					Panchn Dhar	" 20th	" 25th	200

57	Riyas-i-Akbar	...	Gorakhpur	Ditto	...	Weekly	...	Nizam Ahmad	...	26th	...	28th	...	250	..	..
58	Sabha Kapurthala	...	Kapurthala	Ditto	...	Ditto	...	Sharfu-l-din	...	25th	...	27th	...	112	..	..
59	Saidu-i-Akbar	...	Bhawapur.	Ditto	...	Ditto	...	Abdu-l-Quds	...	23rd	...	26th	...	400	..	..
60	Saijan Kirti Sudha- kar.	...	Udaipur	Hindi	...	Ditto	...	Banshi Dhar	...	20th	...	25th	...	200	..	..
61	Shoh-i-Oudh	...	Lucknow,	Urdu	...	Ditto	...	Tasawar Husain	...	23rd	...	27th	...	100	..	..
62	Shula-i-Tar	...	Cawnpore,	Ditto	...	Ditto	...	Muhammad Ibrá- him.	...	28th	...	30th	...	175	..	..
63	Taksh	...	Moradabad	Ditto	...	Ditto	...	Rabat Ali Khan	...	19th	...	25th	...	100	..	..
64	Tiyana-i-Akbar	...	Lucknow,	Ditto	...	Bi-monthly,	...	Muhammad Ali	...	27th	...	28th	...	84	..	..
65	Victoria Paper	...	Slalkot	Ditto	...	Daily	...	Gyan Chand	...	20th to 23rd	...	27th	...	1,100	..	..
66	Vrit Dhar	...	Dhar	Marathi	...	Weekly	...	Hari Bhaskar	...	20th	...	26th	...	135

ALLAHABAD, }
The 4th December, 1882.

PRIYA DAS, M.A.,

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